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Geschichte der Autobiographie. Von G. MISCH. Bd. I, Das Altertum. Leipzig und Berlin, B. G. TEUBNER, 1907. pp. viii, 472.

In 1900 the Prussian Academy of Sciences made the History of Autobiography the subject of a prize essay. The present work—which is to be completed in three volumes—was submitted in competition for the prize. Whether the author was successful we are not told; had he been, we should probably have read 'preisgekrönt' on the title-page. However that may be, the book is interesting and important; and if there is to be another publication under the same title, we may assume that the two histories will no more duplicate each other than in the analogous case of Dessoir and Sommer.

This Vol. I treats of autobiography in the ancient world; in the Hellenic and Attic, and in the Hellenistic and Græco-Roman periods; and lastly in that typical age of self-examination which culminated with St. Augustine. Vol. II, which is to appear shortly, will bring us down to the seventeenth century, and Vol. III will complete the history to our own times.

In his introduction, the author points out the relations of autobiography to history, psychology and sociology. We have in it self-portraiture and self-criticism, clothed in the language of the 'inner experience'; we have in it a reflection of historical fact, of actual occurrence, as the varying and various interests of the writer lead him to record the objective experiences of himself and of his fellows; and we have in it a description of social and political relations, of the "Selbstbehauptung des politischen Willens," of the relation of the author to his work and to his public. The primary motive is that of self-portrayal, of *Selbstbesinnung*. This, however, may wear many different forms, appearing as reflection upon character and human relationships, upon the conduct of life, upon human destiny, upon religious conceptions. Only gradually does it take on its modern significance. "Der eigenste Kern der europäischen Selbstbesinnung ist die Gestaltung des Lebens aus dem Bewusstsein der Persönlichkeit. Dieses Bewusstsein gehört nicht zum gemeinsamen Besitz der Völker, im hellen Licht steigender Kulturarbeit ist es allmählich erworben worden, es kennt die mannigfaltigsten Weisen und Stufen, und auch die anderen Richtungen, die Lebensweisheit und die Erhebung zum Ewigen, gewinnen erst durch die Verbindung mit dem Persönlichkeitsbewusstsein ihre diesseitige Vollendung—in solcher Selbstbesinnung wirkt die Autobiographie mit an der Befreiung und Vertiefung des Lebens." This developmental view of self-examination, which "den innersten, langhin erst gleichsam unterirdisch verlaufenden Zusammenhang der Selbstbiographien herstellt," is the key-note of the work.

The author begins with the autobiographical narratives of the elder oriental nations, of the Egyptian and Babylonian-Assyrian epochs. If we are to measure productivity by number, the autobiographical work of this age hardly lags behind that of the next two thousand years, from the beginning of the classical period to the end of the Renaissance. But "in dieser Fülle ist eine unendliche Armut an Individuellem:" autobiography is in its collective, impersonal stage; the motive of self-examination is working underground; self-consciousness has not yet arisen. When we come to the Greek period, we are on more familiar ground, on the ground where the continuity of history begins. Here, however, "tritt zunächst ein merkwürdiges Missverhältnis hervor: in dieser griechischen Kultur, die den Menschen entdeckt und befreit hat und so viele Formen, ihn darzustellen, fand, hat die Autobiographie nur einen beschränkten Raum, sie erscheint als eine literarische Spezialität von sekundärer Art." The author

goes carefully and seriously to work to account for this anomaly, and shows that, in spite of all appearances, the thread of *Selbstbesinnung* is never broken. In the Hellenistic period ("es ist ein Ruhmestitel der Forschung unserer Tage, dass sie die weltgeschichtliche Bedeutung der hellenistischen Epoche zur Anerkennung brachte") autobiography comes to its rights: die autobiographische Gattung hat im Hellenismus zuerst ihre zusammengesetzte Gestalt gezeigt, und in diesem vielköpfigen Wesen erhielt Persönlichkeitsbildung endlich das Uebergewicht. Dadurch hängt die Autobiographie nunmehr enger mit dem Prozess ihrer Zeit zusammen, mit deren Grösse und mit ihren Schranken." But the fourth and fifth centuries, which saw the decline and fall of the antique life, the life of the ancient world, were the Augustan age of autobiography. "Die Autobiographie gewinnt eine Form, mit der sie sich ebenbürtig zu den Gattungen der grossen Kunst gesellen kann." This, indeed, is the one artistic triumph of the time. "So dicht erfüllt mit Kultur die überreife Zeit war, sie hat doch aus dem bunten Leben keine eigenen Kunstformen zu gestalten vermocht, das Christentum . . . hat überhaupt bei seiner Ausbreitung in der alten Welt nicht die Kraft bewiesen, neue Literaturgattungen zu erzeugen, und selbst Augustin hat es nicht vermocht, sein Tiefstes objektiv, losgelöst vom persönlichen Erleben voll herauszubringen. Nur die Selbstbiographie hat eine neue Blüte getrieben."

Such, in outline, are the plan and teaching of this first volume. It need not be said that the author brings a world of interesting detail; the chapters on Cicero, on Seneca and Epictetus and Marcus Aurelius, on Gregory of Nazianzus, on St. Augustine, would be interesting in themselves and apart from their context; they are doubly interesting in the context and connection that the author gives them. A technical review of the book would be the task of specialists in many fields. As a whole, it strikes the reviewer as a solid and notable piece of work.

F. E. BARBOUR.

Psychology, General Introduction, by CHARLES HUBBARD JUDD, Ph. D. New York, Scribner's, 1907. pp. xii+389.

Laboratory Manual of Psychology, pp. x+127.

Laboratory Equipment for Psychological Experiments, pp. vii.+257.

In the words of the author, as expressed in the preface, "This book aims to develop a functional view of mental life. . . In the second place, I have aimed to adopt the genetic method of treatment. . . In the third place, I have aimed to give the physiological conditions of mental life a more conspicuous place than has been given by recent writers of general text-books on psychology. . . In the fourth place, I have aimed to make as clear as possible the significance of ideation as a unique and final stage of evolution."

This is an excellent programme though it contains little that is new, as, indeed, it should not. A text-book in any science should have for its main purpose a clear and systematic presentation of the known facts in the science. Novel theories and individual points of view belong in special treatises.

The subject is throughout the book approached from the logical instead of the psychological or pedagogical point of view. This is not always fortunate from the teaching standpoint.

After a general introduction, to which Chapter IV on the general analysis of consciousness belongs, the author begins with the evolution of the nervous system, and then passes in successive chapters to the human nervous system and to sensations. The traditional five senses are discussed and the end-organs are illustrated, but the kinesthetic and organic sensations are scarcely mentioned.